96/ about them. Nowadays the hill areas are uninhabited. There are vegetable gardens, cocoanut
[241] groves, palm wine groves and distilling huts in
[274] the hills. They are owned by the kampong folk. They go there to get the fruit, etc. During certain seasons they may stay in temporary huts in the uplands for several days.

161 The population of Ambon Island is quoted to me in several ways, ranging from fifty to seventy thousand. During the war there were forty-six thousand (plus perhaps eighteen thousand Japanese coolies) Japanese quartered here! To the south, Leitimor peninsula is much smaller. Most of the
771 Leitimor kampongs are Christian. In fact, the
491 only Mohammedan kampong is Batumerah, practically
133 a suburb of Ambon. Then, going north, there is a road to the very narrow isthmus of Paso. From there a road goes west into Hitu along the shore to Laha airfield, and then it branches over the hills and runs to Hitu town on the north coast. A road from there goes to East Hitu running over the hills to Tulehu and then to Waai, and on to the old airfield Liang in the northeast corner. South from Ambon a road runs to the southwest tip of Leitimor. The roads are full of holes and are not kept in good repair. However, there is more of the original asphalt left than in Celebes. Roads are narrow, yet there are plenty of
[489] buses. Much of the land is low-lying, steamy jungle. Hitu is mainly Mohammedan, but there are Christian kampongs, especially along the south coast. And Waai is Christian. On Ambon in general the kampongs are almost all exclusively Christian or exclusively Mohammedan, although there are two which are mixed. A good many streams run into the sea.

144 There is much racial mixture; the main impression one gets is that the basic element is Papuan and Negroid. Many are very dark and

144 there is a high frequency of almost kinky hair.
[115] Rehatta, for example, is almost like an American Negro, with a heavy face and kinky hair. He is also very small, though this is not usual. Gaspersz is much more Caucasian. Some of the people here look like Javanese and are quite Mongoloid but most of them are proto-mongoloid and Papuan, mixed. The family names, largely
[551] with Dutch first names (at least among the Christians), sound very Papuan.

181 The people here seem very energetic and friendly, but I understand they are very sensitive. I get the impression that it is not a good idea to talk about this large element of
142 Papuan blood. The women here (whom I consider much less handsome in general than the Javan, Makassarese, Buginese, Toradja, and other Indonesian women) have heavy features, and their figures are often dumpy. Some, however, are not
[563] bad. So far I have not noticed very many Indos.
177 This place was taken by the Portuguese in the early 1500's, and they remained here for much of that century. The story is that Francis Xavier was here. The Protestants deny this while the Catholics insist that it is so. For example, the new Catholic school here is called after him. There are many Portuguese words in the
[197] language here. The Dutch came in at the end of the 1500's. I talked about the Siwa, Lima, and Asa, but the men were not clear at all about these matters. It is the same old story.

197 The language here is Malay with a few differ-
195 ences in vocabulary. These local differences show similarities with the languages spoken on Ceram. These Ceram languages are dying out. Gaspersz says that a form of Ceram speech is heard all over in the old songs and that it is used in the adat ceremonies. And it is still used, especially by the elders, in some of the

433 story: We don't care.7 "We have food enough;
185 nobody starves; we can survive." But that is all, I'd add. And Resink had a good point when he said that people will some day expect more. These people seem to be looking for a new colonialism in the backward Moluccas with the Ambonese in charge. They also look to New Guinea as a field for Ambonese enterprise and want this to be included in the Moluccas.

144 I am constantly impressed by the Negroidness of the people here.

13 The heat is terrific and the humidity extreme. The jungle is a hothouse. The growth is luxuriant. And the butterflies, flowers, plants, etc. make me realize the truth of Rumphius' title "Ambonsche Rariteitskamer."[1]

494 One other point: the buses here are incredibly
491 old, and big. How they run is a problem, and to see them and the trucks, lying beside the roads for days with tires and wheels gone and evidently not easily replaced, is quite a sight. The roads are narrow and there are no sidewalks. People walk everywhere, and it is difficult to drive, especially while trying to dodge the holes.

181 Nevertheless, the folk here work and seem to
157 be friendly and hospitable to the extreme. They
515 strive to please at all times. They are polite and gay and they are boisterous beyond the possibilities of, for example, the Javans. In front of the hotel is the "park" and in it is a lily pond with a small waterfall outlet. People come there to wash their clothes and bathe. They make noise and laugh and sing. The temperament is different between the Papuan-Negroid eastern part of Indonesia and the Malayan western Indonesia.

124 I started talking with the radjas and the assistants in the two kampongs by discussing maps of the kampongs, class structure, and random

[1] [i.e, Ambonese Chamber of Antiquities--Analyst]

A

554 All the people who have rank are from Saparua.
871 I asked why and the only reason he had was that there is a normal school there. This is not a bad answer. I note that both Soumokil and Manu-
[144] hutu are tall and spare, unlike the people here, and indeed rather Caucasian in features. I must take note of this in Saparua.

T

582 Tulehu: It became clear, talking about the
563 intermarriage of Butonese and local folk, that
611 since the dati are patrilineal, if a Butonese
423 girl marries a Tulehu man she would have to become a dati member. If a Tulehu girl marries a Butonese man she merely loses her dati. Maybe this is a real factor, although this does not clear up the matter absolutely. Anyway, it is clear that there is not a single case of a Tulehu man marrying a woman from Buton.

[126] We went then to take a photograph of the batu
778 pemali. It is across from the mosque in the very
769 center of the kampong. This is where the baileo
782 was located before 1941. The stone stood very near it and the vacant space is now used evidently for drying copra. The space is perhaps 40 x 20 feet. He said the baileo was a big one and looked something like a school. I asked if they would like to rebuild it and he said yes but that it would cause much trouble to do so. (I wonder why, aside from the cost.) The stone is remarkable. It is perhaps three to four feet high, more or less square, though irregular, and perhaps $2\frac{1}{2}$ x $2\frac{1}{2}$ feet. On top of the stone is a flat, smaller stone, not even covering the top. On this there is an amazing thing. There are
[534] six conch shell trumpets. They are very old as is evidenced by the fact that they are full of holes and look petrified. These old trumpets are never removed, but new ones are used at

T
581 of boys in terms of their being good workers, and beauty is secondary. Gani agrees that the
142 women in Hitu are better looking than Leitimor
144 women. It may be partly caused by the ugly clothes in Leitimor, but it is also their physical appearance and their awkwardness. The Hitu folk, and he agrees, have mixed with other Indonesians, for example, with people from Celebes, Ternate, and even Java. They can, as other Mohammedan Indonesians, marry throughout the area, whereas the Leitimor Christians must marry only with their own group. Thus the handsome genes of the Mongoloid West Indonesians have mixed in with the Ambon genes here, but not so in the Papuan-Negroid Leitimor. I can see that this is true not only in looks but also in the graceful movements and shapely bodies. He says that the Radja's wife has Chinese blood, although she is the daughter of the Radja of Asilulu. I asked her if she was part Javanese. I spotted the Mongoloid looks. She is good looking.

After talking with Gani about such things I gave a ride to several Asilulu women and girls in the afternoon because of the rain. I saw several girls who were really pretty, but also several who were not.

836 I asked why a girl's father should be so
152 angry at her sexual adventures while the mother
593 was not so strict, since both of them had done likewise in their youth. Note also that the brothers of the girl become angry; but the sisters connive and even sleep near the girl and boy who are sleeping together. He said that he did not know. It looks like a remarkable case of a male dog-in-manger sort of thing and jealousy. It is O.K. to have taken other men's daughters, but they don't want their own so treated. (Could
[583] the higher price for a virgin be relevant here?